A Few Scraps.

BY NOSAM.

How rapidly the seasons change. Men in every sphere of life, in the great struggle of existence to accumulate wealth or obtain pleasure, will change their plans and work to accomplish their end. Their heart is in their work, and so they do not allow the changing of the seasons to dampen their ardor. In summer or in winter they are busy struggling on, and by eneregy and continued perseverence generally the end is accomplished. So ought it to be with the Christian. Whatever others may do, we, as the servants of the Lord have lifted our hand to the Lord, and we cannot go back. We are still guided by the one great purpose, so we dare not look back from the plough nor turn aside from the furrow.

"What good will it accomplish," should be the great lactometer by which we can test the quality of any doctrine or action. If anything accomplishes good, it glorifies God. So if any doctrine or action does not glorify God or accomplish any good, then it is not genuine Gospel, and should be abandoned and expelled from our worship and our hearts.

Let every man go forth to fight the battle of the world with the full conception that life is not a pleasure voyage, but a hard contested battle. The fisherman goes forth with his nets and his hooks, on a bright beautiful day. A passenger or companion may say "Now boatman, take your flute, and let us have some sweet music." He will answer, "I came not to play but to work. I am no musician but a fisherman." The storm cloud appears, and the companion says, "let us seek shelter." But he will answer, "I came here to fish, and so fish I will. I will not leave my duty for every little appearance of storm." So over go the nets. So those that are fishing for souls do not leave the net and boat for pleasure or ease. To be successful we must continue faithful in the face of storm and trial.

The pastor's work is very important and sometimes, the most important, in building up a church, but the most insignificant of the members has something to be in making it a success. One reason why some churches do not prosper and grow is because the pastor confines all his work to the study and the pulpit. The work in the pulpit, or in other words, public preaching is the least part of his work. The falling away or downfall of many promising congregations can be traced to the fact that the minister narrowed his duties down to the pulpit.

How much is the word progress misunderstood! Every church must progress. Progression does not mean change in an unqualified sense. Progression in religion can only go on within the lines of revealed truth. There must positively be no departure from fixed principles. After a boy has developed to manhood, and he has long ago progressed from the multiplication table, yet that does not give him the license to say that he has so far advanced that he knows better now that twice two are four. That is a fixed principle. He may have progressed so that he can put that principle into practical use. In the structure of a church, as in the building up of individual character, there is time for foundation laying, and a time for the building of the walls, course upon course, and there is a time for putting on the roof. Because we have come to the time of the wall building, that does not mean we must dispense with the foundation. In fact the foundation work is the most important. A structure is not the foundation. So in our lives, we must advance after the foundation is laid to the wall building. This is the progression Paul speaks of, when he says, "Let us go on unto perfection."

How foolish it is to hear men compare or judge themselves by others. You will hear many say, "I am no worse than John Williams," "I do my duty fully as well as Deacon Price." John Williams may be a drunkard or a thief, or a liar, so that a man would have to go down very low in the gutter to get worse than he. So Deacon Price may be a useless figure head in the church, and a person could actually be nothing, or a little less than nothing, and yet be equal with the shiftless Deacon. Again we sometimes hear the expression, "We are getting along pretty well as compared with our brethren." How foolish! The brethren "refered to may not be getting along at all, but may be losing ground, so that it really requires no progression to do better than they. The proper way to use would be, "we are not losing ground quite as fast as our brethren in the next town."

This is the way Spurgeon disposes of those people who get so full of "modern thought," that they lose sight of common sense. A drunken John Brown—he uses "John Brown," because "His soul is forever marching on"—gets to his own house at four o'clock in the morning, and says to the servant at the door, "where does John Brown live?" "O sir, don't talk like that," says the servant, "you know that you are John Brown yourself." "Well," says he, "I know that; but I want to know where John Brown lives." There is an inebriation of "modern thought" which maunders much in that manner. John Brown of the New school does not know where John Brown lives. Where he lived yesterday he knows, but where he lives today it would be hard to tell. These changeable beings are religious Gypsies. They camp behind any hedge, but they abide nowhere. Their theology is so weak, it is easily upset. They prefer a chase after truth to truth itself. In olden times the prophet was a seer; but nowadays a prophet is one who is too cultured to see anything. One of our prominent Bible characters said, "I believed, therefore have I spoken"; but then, he would be proclaimed peculiar by some people of today—Our modern "thoughtful men" now speak because they doubt, and not because they beleive.

Another feature of modern religion is, that so many people speak and advocate that which they do not believe. They do it because they want to please some of their patrons and love praise, or because they want to coax a little "filthy lucre" out of their stingy pocket books. This is really terrible, if it is not actually mean and wicked. To speak merely to gain applause or curry favor is a principle that should be condemned. I read of an old lady who was making her will, she was leaving several hundreds of dollars to this relative and some more to others, and then got up to the thousands for this benevolent society and so many thousand for the other, till at last the lawyer said, "Are you sure you have so much money?" "may be not," said the dear old soul, but it will show my friends my liberal intentions." So some of us give away what we have not got, with not as much principle or excuse as the old lady. Brethren, let us be honest. Do not advocate what you do not believe.

Did you ever hear a preacher who was receiving four or five thousand dollars a year get warm, enthusiastic and eloquent on the subject of self-sacrifice. He was a living objection and a talking negative of the very principle. How deep did he expect to drive that virtue into the souls of others, when his own heart was a howling wilderness without a single sprout of that beautiful virtue in his own heart. But that is one of the eccentricities, or rather irregularities of human nature. The man that is all the time thumping this doctrine of sacrifice into others, wants the fruit of his preaching to fall into his own pocket. Brethren when we are preaching these virtues, let them have a higher motive than our own individual welfare.

The selfishneess of the human soul is brought out very prominent. I sometimes think that love is a feature of selfishness with the highest and purest motive. When love takes hold of the heart, it puts every faculty of the soul and body into motion. Even love of self will cause a man to undertake almost impossibilities for the gratification of some pleasure or passion. Let this love reach out to others and it is always working and pushing, and sacrificing for the object of that love. Love is one of the passions that will change the whole attitude of the soul. A man had fallen into the river. and was hanging in a very perilous place. Many persons were doing what they could to rescue him, but were afraid to risk their own lives, while others stood indifferently by. A lady runs up to one of those who were unconcered, and said with great excitement, "Don't you know who that is that has fallen in the river? It is Tommy, your son." The man's indifference disappears as if by magic. Away goes the coat and vest. He plunges into the current fearless of danger and rescues his boy. Those around us in great danger are our neighbors—our brothers and sisters; let us do all for their rescue. Let love go out to the needs of others, and much more will be done.

Sixteen Lost, One Saved.

At a public dinner given to General Harrison, when he was a candidate for the office of the President of the United States, one of the guests, rather conspicously, "drank to his health." The General pledged his toast by drinking water. Another gentleman offered a toast and said: "General, will you favor me by drinking a glass of wine?" The General, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat and said in the most dignified manner:

"Gentlemen, I have twice refused to partake of the wine cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life, that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards' graves—and all from the pernicious habit of wine drinking. I owe all my health, my happiness and prosperity to that resolution. Would you urge me to break it now?"

The effect on that company may be imagined. —THE PRESBYTERIAN.

It is a great comfort to have pious ancestors. If God loved our fathers and mothers, He will love us for their sake. A friend of ours once went to a stranger in a strange place to ask of him a favor. He told him his name. The stranger asked at once, "Are you the son of——?" Our friend replied, "Yes." And then the stranger said: "Your father was one of my best friends. He helped me many times. If I can do anything for you I will gladly for his sake." O child of a pious mother, don't forget to thank God for her in your prayers.

OUR DEAD.

SIMMONS.—Sept. 4, 1888, of brain fever, Mable Simmons, aged 1 year, 9 months and 4 days. J. L. KIMMEL.

CROUSE.—Sept. 2, 1888, Rebecca Ann, wife of Oliver Crouse, daughter of Benjamin and Catharine Gochenour, born May 12, 1854, aged 34 years, 3 months and twenty days. Sister Crouse leaves a husband and five children to mourn their loss, yet they need not mourn as those who have no hope, for she died in the hope of a blessed Redeemer. Her funeral was largely attended. Every available space in the church was taken up and still people were standing at the doors and windows to listen to the discourse, which proves that she was loved and respected by all who knew her. Services by the writer, J. L. KIMMEL.

MURRAY.—In the Bridgeport congregation, Greene Co., Pa., Sister Lucy, wife of Bro. George Murray, died at her home in Aleppo Township, Greene Co., Pa., Wednesday, Sept. 12, 1888, aged 42 years, 3 months and 1 day. She was a faithful member of the Brethren church for more than twenty years and a kind and affectionate companion. She had been afflicted for some time, but at last our common enemy, death, found his way to her home and removed her from time to eternity, from a land of sorrow, pain and trouble, to a land of joy and perfect happiness. She leaves a husband, a mother and many relatives and friends to mourn their loss. The burial took place Thursday, Sept. 13th, at the burying ground where the Brethren church formerly stood, in the presence of a large assembly of sympathizing friends.

J.M. MURRAY.

Strange But True.

In other issues of this paper may be found large advertisements of a prominent Soap manufacturing firm of Buffalo. The offer is a peculiar one, from the fact that this firm will send one **Great Bargain Box** of Soaps (household and toilet, enough to last a family one year) freight charges all paid, on 30 days' trial to any one who will send a postal card with name and shipping address on it.

They also send quite an array of presents to those who buy, for details see advertisement.

J. d. larkin & co., are a firm of many years standing in buffalo, n. y., reliable and rank as first-class business men. They certainly show great faith in their goods—Sweet Home Soap—when they will pay all charges of delivering a case for inspection to any one who will send for it. A liberal offer like theirs should bring them many applications, especially as no risk is incurred beyond the cost of a postal card on the part of those who send in their address to this firm.

Many young children become positively repulsive with sore eyes, sore ears, and scald head. Such afflictions may be speedily removed by the use of Ayer's Sarsaparilla. Young and old alike experience the wonderful benefits of this medicine.